

A  
Brief Representation  
AND  
DISCOVERY

Of the notorious falshood and dissimulation  
contained in a Book styled,

*The Gospel-Way confirmed by Miracles.*

Published by *Nicholas Ware*, and *Matthew Hall*,  
for the use of the Church of *Whatfield* in *Suffolk*.

BEING

The substance of the Informations, and free confessions of *Anne* the wife of the above-named *Matthew Hall*, (formerly called *Anne Wells*) and others, taken before *Brampton Garden* Esquire, Justice of Peace of that County; and now (not without the same Justice his consent) set forth, for publike satisfaction concerning the same Book.

Jer. 17. 9.

*The heart is deceitful above all things, and desperately wicked, who can know it?*

Jude 17, 18, 19.

*Remember the words of the Apostles — that there should be mockers in the last time — walking after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.*

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Imprimatur.

*Edm: Calamy*, June 4. 1649.

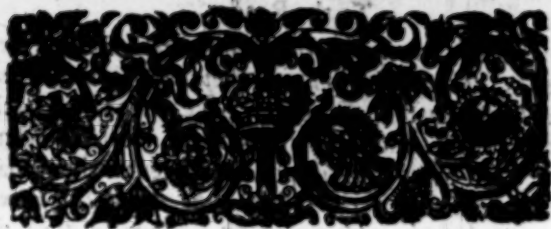
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LONDON,

Printed by *J. L.* for *Philemon Stephens*, at the gilded Lion in *Pauls Church-yard*, 1649.

Dr. J. H. Johnson

DISCO



## To the Reader.

Reader,



His ensuing Relation might sooner have been exposed to publike view, had not the different Affirmations of some of the parties therein concerned, (for a season) retarded the same; but those obstructions (being by mutual discussion) removed, thou shalt finde nothing therein related, but what in substance the same Parties (before a Justice of Peace) have seemingly yielded to be freely divulged. Which affirmations are methodically penned, and distributively set down in this following Treatise: Together with a brief collection of the most material passages contained in the book styled, The Gospel way confirmed by Miracles, which Book it may be, thou hast heard of, though not seen or read: All which (by the consent of that Justice) are now published to no other intent, then to reduce wandering sheep that decline their careful and painful Shepheards, to run after the voyce of strangers: and likewise to be instrumental in restraining others from such unwarrantable Stragglings; lest, they receiving not the truth in the love of it, from the mouths of Gods Messengers, be deservedly given up (as these Parties were) to believe Lyes uttered by seducing Imposters. If the which followes effect not this only aym, yet (if the Light of

To the Reader.

Conscience be not totally extinct; those dreadful threatnings of the *Apostle* cannot but work upon ingenuous Spirits,  
\* Heb. 6. namely, \* That those which have once tasted of the  
4, 5, 6. heavenly gift, and the Powers of the world to come, if they fall away, it is impossible to renew them again by repentance: As God cast down the *Angels* that sinned, drowned the old world, and burnt Sodom for their uncleannesses: So his infinite Majesty knowes how to reserve the unjust unto the day of Judgment to be punished. I shall detain thee in the *Porch* no longer, but leave thee free passage to that which followeth; only, that the *Relation* following may attain its forementioned end, shall be the daily suite and request of him, who desires to approve himself

A Real friend to thy precious  
soul,

T. J.

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The

## The Preface.

**T**He Serpent at first beguiled *Eve*, wounding the man with his own rib; since (finding that way prevalent) he hath used the same Method in all ages of the Church. *Iosephus* observes, that the Pharisees had their *Gynæcea*, Colledges or meetings of women; and *Ierome*, that *Marcion* had his female fore-runner; *Apelles*, his *Philumena*; *Montanus*, his *Maximilla*; *Donatus*, his *Lucilla*; *Elpidius*, his *Agape*; *Priscillian*, his *Galla*; *Arrius* the Prince, his sister; and generally all Arch-Hereticks, some strumpet or other, by whom they spread the poyson of their heresie. *Eusebius* notes, that *Simon Magnus* had his *Helena* that wandred to and fro with him, and was termed the principal understanding: of the like practices, *Paul* speaks, 1 Tim. 3. 5, 6, 8, 9. Having a form of godlinesse, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts: Now as *Jannes* and *Jambres* withstood *Moses*, so do these resist the truth; men of corrupt minds, reprobate concerning the faith: But they shall proceed no further; for their folly shall be manifested unto all men, as theirs also was.

The same part doth the Devil act in these times, and in this thing, instigating these impostors, to make use of this female deceiver, for the propagating of their Errors. The confession of *Anne Wells*, compared with others, of her Anabaptistical society, do evidently declare the things contained in that book, called, *The Gospel way confirmed by Miracles*, to be but jugglings and collusions. That they may be the better understood, something shall be premised of her former, and something of their later practices, being those things briefly, which are contained more largely in that book.

She was born and brought up in *Stoke by Nayland* in the County of *Suffolk*, of very mean parents; she was alwaies (though able of body) indisposed to labour, and therefore (as since it appears) attended unto the Ministry of the VVord, and pretended great trouble of conscience for some years together, that she might be pitied and relieved by others. When those among whom she lived, suspected her trouble was not real, because (though she frequently made a shew of hanging and drowning her self) she seldom

### *The Preface.*

dome refused her food ; she was of a fresh and healthful complexion, and could ordinarily, even at those times, be very merry and pleasant. Then she began to frequent private meetings, and closed chiefly with that of *Wharfield* in *Suffolk* : where (as she had done to all the Ministers she could speak with) she represents her self as one that had sinned the sin against the Holy Ghost, and that she could receive no comfort from the Ministers, because (as she falsely relates in that book) they ordinarily asked her how much she was humbled, putting her onely upon doing. They of *Wharfield*, chiefly, *Nicholas Ware*, by trade a Shoemaker, and *Matthew Hall* a Taylor, (their principal Speakers) apprehended she was possessed with a Devil, and that by their miraculous Faith, they could cast him out ; to which purpose they keep some dayes and nights of fasting and prayer : during which time, she pretends her self to be exceedingly tormented of the Devil ; uttering blasphemous words against God, Christ, and the Holy Ghost, not fit to be written ; untill *Hall* and *Ware*, with her consent, (grounding their practice upon *Matth.* 21. 21, 22.) did call over her in the name and power of Jesus Christ, that the old serpent, or evil spirit should come out of her ; at which words she roared out, and lay for the space of half an houre in such sort, that in the apprehension of all about her, she was dead ; after this she revives, seems to be in a comfortable condition, and to have the apprehension of Gods love and pardon of her sins : Much of this is contained in the Preface of their book. Notwithstanding, afterwards she had sundry fits, (being skilful to put her self into them at pleasure) as a dead fit, a striving fit, a sighing fit, a painful fit at her heart striving for life, a coughing fit, a deaf fit, a dumb fit, and a blind fit ; of all which she was cured, when either *Nic. Ware*, or *Ma. Hall* called over her in the name of Jesus : in her recovery out of these fits, she had many times Revelations ; sometimes reviling the Ministers, and the Ministry, as in the first chapt. of their book ; pleading for Universal grace and free will, chap. 3. Admiring their new way, and perswading those about her to joyn in it, as chap. 4. Affirming Christs personal reign upon earth, as chap. 5. Pretending to speak with tongues, (which none present had understanding in) as chap. 7. These are the chief things contained in their book. These new Doctrines are not like to be Cannonical, seeing their Miracles were so Apocryphall : as appears by these following Informations.

The free and voluntary Information of the seduced people of *Whatfield*.

The Information of *Anne Hall*, sometimes called *Anne Wells*.

**W**Ho (to wipe of that odium that necessarily lyes upon them, for joyning with, admiring, maintaining and following of such dissembling Wretches) do inform :

That this *Anne Wells* (alias *Hall*) hath affirmed to some of them, that she hath seen the light of the Lord visibly, and that she had heard God speak to her, as man to man, saying, it was a sweet thing to hear the voice of God; also, that she had seen Christ, as he should come in glory with his Saints: likewise, that she knew from the beginning, that her fits held forth the downfall of Babylon.

(\*) They inform, that in the absence of *Ware*, and *Hall*, *Anne Wells* having her death-fit again, a member desired, that they might seek God for her; upon which, Goodwife *Pod* goeth to prayer, wherein she used this expression, that God would



Ho saith, that some weeks after *Ma. Hall*, and *Nic. Ware*, had made a collection of those pretended miraculous things done and spake among them, and given out that she was perfectly cured, they went to *London* with the consent of the Church, (two excepted, who only desired them to stay a while) to print their book, called, *The Gospel way confirmed by Miracles*, leaving this Informant, *Anne Wells*, at *John Pods* house in *Whatfield*, where they did ordinarily assemble themselves. In these mens (*viz. Hall's* and *Ware's*) absence, she did again (as she confesseth) dissemble some of her fits, as her death-fit, and her striving fit; and that none might take notice of these fits, thereby to question the truth of their book in printing, (relating her perfect cure) she was kept close in *John Pods* Parlour.

In the mean time, while *Ma. Hall*, and *Ni. Ware*, were at *London*, Goodwife *Pod* told *Anne Wells*, that now in the absence of *Hall* and *Ware* aforesaid, others should stand up in their stead to work miracles; *Anne Wells* demanding who? Goodwife *Pod* answered, her daughter *Anne Pod*.

The night before the return of *Ware* and *Hall* from *London*, *Anne Wells* informes, that she dreamed, that she saw them that night, and believed that they would return very suddenly: which dream (as she saith) she told the next morning to *Margaret Pod*: it so fell out, that *Hall* and *Ware* returned the same day; whereupon Goodwife *Pod*, her daughter

*Margaret*



*A Discovery of the falshood of a Book styled,*

*raise up some in the room of Hall and Ware, to perfect the work of God: A member present, interrupts her, and desires she may have liberty to call over Anne Wells in the name of Jesus, which being done, she recovers.*

<sup>b</sup> *They say, Anne Wells made them believe she had a discovery from God, that they were coming back, and that the book was began to print: which was so.*

<sup>c</sup> *These informe, that the marriage was carried on by a pretended Revelation from Anne Wells, as a thing tending to the work of God: this discovery was made to her about the 4<sup>th</sup> day of the week that she must be married to Hall, and is must be dispatched upon the next first day without delay: the suddenness of which (they of Whatfield say) was opposed by them: then arguments were brought by them for it, that they had been in a work of God together, and so were still; and that they were to travel together: and put it to their judgments, whether it were not better to be married, then to travel single: they did also urge the marriage of Isaac and Rebecca: and that of Sampson, Judg. 14.*

*Margaret, and others, came to this Anne Wells, saying, they were more confirmed now then ever, acknowledging her dream to be a <sup>b</sup> discovery.*

About a fortnight after the return of the afore said *Ma. Hall*, and *Nic. Ware*, this Informant saith, that she did counterfeit a dead fit; and *Ma. Hall* speaking to her, as formerly, in the name of Jesus, and she receiving no benefit, he then confessed to her in private, that it was revealed to him at *London*, that she should not be perfectly recovered of those fits, untill she was <sup>c</sup> married unto him. Accordingly they were married the next Lords day, in *John Peds* house of *Whatfield*, by *Nich. Ware*, in the presence of ~~their~~ members; who then told them, that he found nothing in Scripture concerning marriage, but onely giving and taking: then asking the people whether they were willing the match should go forward, he joynd them together. The same day after marriage, (as she informs) *Ma. Hall* her husband was taken very sick, and throwing himself upon a bed in the room, pretended himself to be in a strange condition, his legs seeming very stiffe: untill *Nic. Ware* had called over him in the name of *Jesus*, upon which he rises up. This was done, (as she saith) that the marriage might be confirmed to be of God: though afterward he (the said



\* The seduced people of Whatfield do acknowledge, that their Pastor taught indeed, it was need-  
esse to preach faith and repentance to their members; but yet they preach'd it to the world, as they occasionally did come in among them.

† They acknowledge such a Revelation, but it proceeded (say they) from Anne Wells, who tempted Ware to lye with her, saying it was revealed to her, that she should have a childe, which should be borne at three moneths end, and at a year old should speak with tongues, and then they should all speak with tongues: and that if he had no part in the childe, he should have no part in the promise.

said Hall) confessed unto his wife, (as she informs) that this was only to delude the people.

She further informeth, that the ordinary subject of their preaching, was chiefly about love, the personal reign of Christ, &c. affirming, they needed not to preach \* faith and repentance, the foundation being already laid: and she further saith, that in all their discourses, they never fail to rail against the godly Ministers, as Antichristian, and preachers of false doctrine; and that none are admitted to be a member of their Church, before publique profession made to hear none of them, except purposely to cavil against them, and disturb them: backing it with this Scripture, *Withdraw from every brother that walks disorderly*; applying this to the Ministry of the Church of England: further saying, they do maintain false worship.

About a moneth after the marriage. Nic. Ware had a † Revelation, that this Anne Wells (now Halls Wife) was a Type of the Church of the Jews, her husband of the Gentiles, and he the said Ware a type of Israel, and that Judah and Israel should be all one flesh, as well as spirit: and looking into the Bible, and finding in *Estras*, that women had untimely births, that spake with tongues, he told her, that she should have a childe within three moneths, which should at a year old speak with tongues; but not unless he might have the carnal knowledg of her: whereupon, she asked her husband how she should yeeld to him, her husband bad her be willing; for if it were for the glory of God, why should she withstand it. The night following, Ware (lying in another bed where she and her husband lay) came to bed to them, but had not his desire of her, although her husband thrust her several times towards him, and bad her be willing. The next morning she said that she was much troubled, because Ware had lye in the bed with her, telling her husband, that he should never do the

& Those of Whatfield inform, that it was Anne Wells, that pretended she had it revealed to her, that there was plotting in the Army against the honest party, to destroy them, and then England should be destroyed; and therefore it was discovered to her, that they must go into Holland three years and an half: she said further, that she was a Type, and to that end, had fine habits bought her, that so she might be admitted into the Jewes Congregation: being come thither, she and her husband wrote a letter to the Church of Whatfield, that she could understand the Jewes language: and that the Jewes spake the same language, but mixt: The Copy of which letter follows, as it was taken out of the Original.

Dear sister, my kinde love to you remembered, hoping of your discerning Spirit in the things of God: I shall send you a few words concerning my hearing of the Jewes: I could understand them, and see abundance of God: they speake the

like again: whereupon her husband said, he should not; for it was revealed to him, That, as when *Abraham* was willing to offer up his son *Isaac*, God accepted the will for the deed; so he being willing that one night to offer his wife to the said *Ware*, God had accepted the will for the deed, and it should be so no more: whereupon, acquainting *Ware* with the said Revelation, *Ware* smote upon his breast and wept, saying, What, shall I lose another wife thus?

This Informant further confesseth, that it being told them, that they should come into trouble for their delusive book, called, *The Gospel Way confirmed by Miracles*, *Nic. Ware* brought this Scripture, *When you are persecuted in one city, flee into another*: accordingly this Informant and her husband, and the said *Ware*, went to Woodbridge: where it was & Revealed to the said *Ware*, that this Informant (being a Type of the Jewes) should go into the wilderness; and that she should have Ear-rings, and jewels, and costly apparel, such as the Jewes had: which were accordingly bought for her at Woodbridge, by *Ware* and her husband. Their money being spent, *Mr. Hall* went thence to *John Pads* at Whatfield; and (as he told her) he reported there to the Church, that it was discovered to him, that the members should maintain their Pastors in their travels, whereupon he obtained three pounds, with which returning to Woodbridge, he told his wife, that he had gained that three pounds by telling an untruth; with this, and other moneys her husband had procured of his friends, they went all three of them into Holland, (which they termed the wilderness) where (as the said *Ware* alledged) they should continue the whole three years and an half. At their coming to Rotterdam, an

English

true language, only mixed. And concerning brother VVare, you know in many things already, I might have found them to be true by experience, which have caused a sad burthen to me and my husband, it being the cause of one tempest: so now desiring your prayers to God for him and me, lest it hinder the work of God: and now desiring you to consider my condition in spirit and body, for my burthen is very great, and I have no work I can do. So in haste, desiring to hear from you with all speed; by the Post at London, (you may send to Rotterdam every week) with my prayers to God for you, I rest, Your sister in Christ, Anne Hall. Dated at Rotterdam, Octob. 29. 1648. Postscript. You may send by any, and let no body see this letter.

They inform further, that in the time of the absence of Ware, Hall, and Anne VVells, they sent an Epistle to the Church of VVhatfield: the original copy of which, is here set down in their own spelling English, letter for letter, as followeth:

An Epistle to the Church of Whatfelede.

Unto the Church at Whatfelede, beloved of God, called to be Waiters, grace, mercy and peace be multiplied unto you; our love in the Lord commended unto you: we are bound to give thanks to God alwayes for you, and desiring you may grow to perfection, in which we were presents with you, we desired to exhort you, and now being absent, we desire you that you would exhort one another daily, and endeavour to quicken the grace of God in you, and instructings you that you would walke worthy of the gospel wher unto you are called, laboureing to keepe the unity of the spirit in the bands of peace, and the God of peace shall dwell in you, and amange you; and let us desire you to stand fast in the liberty of the gospel wherin Christe hath made you free, not sufferinge your selves to be maned by enticing wordes, for you cannot be ignorant of the confirmations you have had in the love of God, by that mighty power of God manifested among you by signes and miracles, you doubtlesse were able to reserve them away in the word: though for the presents you may suffer by Satan or his instrumentes, who will labour to darken that light, that hath shined forth among you, whome we esteeme steadfastly in the faith; for which cause if you be called to suffer, for you know that Christe hath suffered before you, and the

servant is not grater then the Master, and allsoe you have a grate cloude of witness whoe have gone before you as valiente Conquerers throu Christe that strentened them; what if Satane shende caste some of you in prison, or take awaye your life, you have a life in Christe far beter, and we knowe that god will strenten you woe will be with you in all your sufferings, for it is not you that suffer, but Christe in you, for it is for his sake: therfore let not the rage of men, nor the temptation of Saten frighte you nor desparten you, or take you to drawe backe, for if you doe, the Lords will take no plesur in you; for you may knowe that this is nos place of a bidinge, for we are as pelgrimes and strangers, and owne inheritance is not here, but in the worlde to come: and we seke a Contrey, let us not fainte nor be woe, but be ye faithfull unto the death; and Christe shall give you a Crowne of life: and you must knowe, that the dayes of trouble is at hande, for the Lords hath a Contraversey with ingelands, and thay contemning his love, thay muste drinke depe of the Cype of Gods anger, and ther abominations ripen apase, and god will cut them doone; and that shortly, but seke ye iudgment and rightnes, it may be you may be hed in the day of the Lords anger; and you that are the Elders home God have Caled to that place, we intreate you that you looke over the family of god, which he have perchaused with his blood, strentninge the weak, and comfortinge the feble, and rejoyninge those that walke desoyberly, and we, as owne duty is, shall praye, that god would suplie all your wantes, and strentnings that worke that is begune in you, untill the Cominge of our Lord Iesus Christe.

Brethren and Sisters, we salute you all in the Lord, with an Epistle of love, desiringe your perfection, as you are owne Epistles written in stene hartes, and we shall refope to heare of your walking together in all thynges well plickinge to god, and desiringe that he woulde sell you with all soe in sperte, & cos remaye your pastors to Command,

Will you have  
Nicholas Warr.  
Mathew Hall.  
and Anne his wife, salute you all  
in the Lord.

But after they had been in Holland three weeks, and all their money was spent, they bethought themselves of their returning into England, and at the end of seven weeks they were returned: and this Informant demanding how three years and an half could be made up of seven weeks, her husband reckonod every fortnight for a year, and the odde week for half a year, and so made up the three years and an half.

After their return from Holland, this Informant further saith, that meeting with one *Smithson* Deekes a Member of VVharfield Church, (whose wife liveth

<sup>b</sup> *They say that* at Hadley, and he with one Goodwife Webb of Hagur was first Priset) he told her, that more miracles had been contracted by promise, to one living wrought in her absence, by himself, and one Henry Hagur, another member of the said Church, (who at Norwich, and <sup>b</sup> another wife in Holland) and instanced in one Miracle wrought upon Goodwife Pod, who was miraculously cured of a great pain in her Chest: And the said Goodwife Pod did likewise tell this Informant, that when the said Deekes spake unto her, she had much ease; but when the said Hagur said unto her in her pain, In the name of Jesus, Sister arise and walk; then she was fully cured of that pain. The other Miracle was wrought upon Goodwife Webb, who was miraculously cured of a disease in her Eares, called the Weennes, (as she told this Informant) upon their calling over her in the name of Jesus: but they have both (since the discovery of the falseness of their book, called *The Gospel Way*, &c.) denied any miracles to be wrought upon them; though formerly they had acknowledged it to this Informant.

<sup>i</sup> *They inform,* that this sute of apparel was sold to them by Hall, before he went into Holland, and after his return, Hall requested it again of them, because (as he said) it was discovered to his wife, that her brother must have that sute, being appointed to powre out a vial, spoken of in the Revelation. This Informant doth further declare, that she having a brother, a poor boy, about 15. years of age, her husband procured for him a red gawdy <sup>i</sup> sute of apparel, having it revealed to him (as he said) that this boy should do some strange things.

Thus for a time they went on smoothly in their wickedness, blessing themselves, and making others believe (by their horrid delusions) that they were even miraculously blessed by God, in these most accursed practices; untill Gods wonderful patience (which though it be often long bearing, yet will not be ever bearing) could no longer bear with these notorious impostors: his righteous soul, in seeing and hearing, being vexed from day to day with their unlawful deeds: which he would now suffer to proceed no further, manifesting their folly unto all. For God (who in his infinite Wisdome, never wants means to bring about his ends) so ordered it,

<sup>b</sup> That

*\* The seduced people of Whatfield, fully agree in this information about this breaking out among them, that it was thus occasioned by her dream, as she relates: and further in form, that upon examination before them, Jan. 23. 1648. there was so much beastliness, uncleanness, & unheard of wickedness discovered and brought to light, (viz. that before marriage she counterfeited a pain in the lower part of her belly, which by Revelation Ware, and Hall must cure, by touching it, in the name of Jesus. As also after her marriage to Hall, that Ware did sundry times lye with her, which (as they inform) he hath testified to them with his own hand; With much more notorious villany) which they say they tremble to relate: as being altogether unfit for a sober pen to write, or a modest eye to read; for it is a shame to speak of those things done by them in secret. Hereupon (they said) they dealt with them according to the command of Christ.*

*\* That upon January 16. 1648. this Informant Anne Wells (as she further confesseth) had a most terrible dream in the night, that the day of Judgement was come, and that the balls of fire fell thick about her eares, to her great terror and affrightment. VVhen she awoke, she told this dream with abundance of horror to her husband; further telling him, that if she did not discover those notorious falsities and dissimulations contained in their late book, called (*The Gospel way, &c.*) she should go to the Devil: all that day following she lay in a sad despairing condition, still confessing their delusions. Then Nic. Ware was sent for, to whom she affirmed, that she must now declare, that all that was done, was but delusion. In this perplexed condition she continued for the space of 4 days, before Ma. Hall, or Ni. Ware, (to whom she had discovered her self) would declare it unto any, hoping to smother it; but when they could conceal it no longer, (her horror of conscience still continuing) it was made known to other of their members: hereupon the Church (she saith) was called together: the whole business was examined, she acknowledged, that sundry unclean practices (called by them the Bawdy Miracles) were acted upon her by Hall and ware; (which though confessed upon her information, yet are judged unfit to be turned into publique expressions to any modest reader.) Her husband much displeased at the carriage of this business, frames complaints before the Church against her: among other things, informs the Church of Nic. Wares lying with her, alledging, that she had committed whoredome with the said Ware; and hereupon, did, in the presence of the Church, disown her for his wife.*



This *Anne Wells* being thus cast off, both by her husband, and the Church, she was necessitated to return to her poor mother at *Stoke*; where being taken notice of by the Inhabitants, as one likely to become presently chargeable to the Town, (being, as she confessed, with childe) she was brought before the next Justice of the Peace, before whom she (upon her free confession) gave in these above-mentioned Informations, relating to the proceedings of the seduced people of *Whatfield*, together with the most remarkable occurrences, during the time of her entertainment among them: hereupon, her husband appearing with many members of the said Church of *Whatfield*, (who laboured, as much as shame would let them, to clear both him and *Ware* their Pastors,) it was ordered by the Justice, that this *Ma. Hall* should take care to provide for his wife: which he shewed much unwillingness unto. But when he saw there was no other way, but he must either suffer, or secure the Town of *Stoke* aforesaid; upon some private consultation with some of the said members then present, he was counselled by them, to own her before the Magistrate, though he ran away from her presently; which advice he accordingly followed: for engaging before the Justice to take her home, and maintain her as a wife, the very same evening returning homeward together, he ran away, and left her in the open fields.

Thus have I as succinctly and impartially (as a relation of this nature would admit) drawn up the most material passages, (and as neer as might be in their own words) concerning these Diabolical practices, collected out of their own Informations taken before the Justice; (without any prejudice to the persons of any) ayming onely at Gods glory, and the prevention of others from being led a way with such Satanical Revelations and delusions, forsaking the written Word of God, which should be *a light to our feet, and lanterne to our pathes*: desiring all to whose hands these papers shall come, seriously to read over, and deliberately to ponder these following Scriptures,



Esay 8. 20. To the Law, and to the Testimony; if they speak not according to this word, it is because there is no LIGHT in them: again, 2 Pct. 1. 19. We have also a more sure word of prophecy wherunto ye do well that ye take heed, as unto a LIGHT that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts: and to name no more, 2 Pct. 3. 17, 18. Ye therefore beloved, seeing ye know those things, beware lest ye also being led away with the error of the wicked, fall from your own steadfastnesse. But grow in grace, and in the knowledge of the Lord Iesus Christ, to him be glory both now and for ever, Amen.

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FINIS.

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